15

ARTICLES TO be enquired of vvithin the Diocesse of Couentrie and Litchfielde, in the first Visitation, of the Right reuerend Father in God, *Richard* Bishop of Couentrie and Litchfield.

HOLDEN,

In the yeare of our Lord God, 1610. In the eight yeare of the Raigne of our most gracious Soueraigne Lord, *IAMES*, By the grace of God, King of great Brittaine, France, and Ireland, defender of the Fayth; and of Scotland, the fourtie foure.

NEILL

STC 10226

Imprinted at London for Clement Knight at the signe of the holy Lambe, 1610.

The tenour of the Othe miniſtred to the *Churchwardens and Swornemen.*

YOu ſhall ſweare, that all affection, fauour, hatred, hope of reward and gaine, or feare of diſpleaſure, or malice ſet aſide, you ſhal vpon due conſideration of the Articles giuen you in charge, preſent all and euery ſuch perſon of or within your pariſh, as hath committed any offence or fault, or made any default mentioned in theſe, or any of theſe Articles, or which are vehemently ſuſpected, or otherwiſe defamed of any ſuch offence, fault, or default: wherein you ſhall deale vprightly and according to trueth: neither of malice preſenting any contrary to trueth, nor of corrupt affection ſparing to preſent any, and ſo conceale the trueth, hauing in this action God before your eyes, with an earneſt zeale to maintaine trueth, and to ſuppreſſe vice. So helpe you God and the contentes of this Booke.

The Charge of the Churchwardens and Swornemen, ſet downe for the better performance of their dueties, and diſcharge of their Othes.

THey are ſtraightly charged to heare all theſe Articles read ouer to them, and diligently to conſider and enquire thereof: and for that the time is ſo ſhort in this Viſitation, that they ſhall not be able to make a perfect anſwere vnto all them: and that notwithſtanding there are many notorious faultes preſently worthy of preſentment and reformation, they are charged after their returne home, that togeather with their Miniſter, if he will ioyne with them, they doe reade ouer all theſe Articles diſtinctly & leaſurely, to the end they may conſider of euery particular Article, & of the offences in them contained, as of ſuch perſons in their Pariſh as ſhall be noted to offend in any of them: and after that, to aſſemble themſelues in ſome conuenient time togeather, and to make their Bill, anſwering euery Article by it ſelfe, which their preſentment or anſwere, they ſhall cauſe to be deliuered at the Regiſter his Office before the day of next: or elſe for not deliuering in thereof, the Churchwardens and Swornemen are admoniſhed to appeare the day at x. of the clocke in the Conſiſtorie at *Couentrie & Lychfield*, to alledge cauſe why they ſhould not be puniſhed for their negligence or contempt herein.

Articles to be enqured of vvithin the Dioces of Couentrie and Litchfield, in the first Visitation of the Right reuerend Father in God, *Richard*, Bishoppe of *Couentrie* and *Lichfield*, holden in the yeare of our Lord God. 1610.

Articles concerning the Clergie.

1 FIrst, Whether your Church be voyde of an Incumbent, how long it hath been voyde, by whom, and at whose order the Fruites are gathered and bestowed?

2 Whether is Seruice read in your Church or Chappell distinctly & reuerently vpon all Sundayes and Holy dayes, in such order as is set downe in the Booke of Common prayer, without any kind of alteration, or omission, and at due and conuenient houres?

3 Whether doth your Minister vpon Wednesdayes and Frydayes (not being Holy dayes) read in your Church or Chappell, the Letanie & other prayers appoynted in the sayd Booke for those dayes: and whether doth he sometime read the Commination against sinners, in such order and forme as is there also prescribed?

4 Whether doth your Parson, Vicar, or Curate, in the administration of the Lordes Supper, of Baptisme, in the solemnization of Mariage, Buriall of the dead, Churching of women, &c. vse the formes, prayers, and ceremonies prescribed in the Communion booke; as namely, Whether doth he administer the Communion to none but to such as do kneele at the receiuing thereof: make the signe of the Crosse vpon the Childes Forehead in the administratiō of Baptisme: Baptise any without Godfathers and Godmothers: vse the Ring in Mariage: and generally whether doth he in the discharging of all these dueties, and when he readeth Common prayer vpon Sundayes and Holy dayes, weare a Surplesse?

5 Whether doth your Minister vpon Sundayes at morning prayer, declare vnto the Parishioners what Holy dayes and Fasting dayes are appoynted to be kept the weeke following, and according to the Lawes of the Realme?

6 Whe-

6 Whether doth your Minister in the Rogation weeke, vse the Preambulation of the circuite of your Parish, appointed by Law: and whether doth he in the said Preambulation, moue the people to giue thankes to God in the beholding of his benefites, for the increase of the fruites vpon the earth?

7 Whether doth any man, being neither Minister nor Deacon, read Common prayer openly in your Church or Chappell; or administer the Sacramentes of Baptisme, or solemnize Matrimonie, or take vpon him to practise any other ministeriall duetie in the Church, which is prescribed to be executed particularly by such as are either Ministers or Deacons; and what is his name that so doth?

8 Whether is your Parson or Vicar a Preacher, licensed to preach by lawfull authoritie? If he bee, how many Sermons doth he preach yearely: If he be not, how many doth he procure to be preached by others: who hath preached them, and whether were they Preachers licensed, as is before expressed?

9 Whether doth your Parson, Vicar, or Curate, euery Sunday and Holy day (when there is no Sermon) read distinctly and plainely some part of the Homilies prescribed and set foorth by Authoritie?

10 Whether doth the Parson, Vicar, or Farmour of the Benefice in your Parish, cause or suffer any Curate or Minister, either to read Seruice, &c. or to Preach, before he the sayd Curate (being no Preacher) be examined and admitted by the Ordinarie in writing: and before he the sayd Curate being a Preacher be thereunto admitted according to Law, and before they shew their sayd seuerall Licences vnto the Churchwardens?

11 Whether doth your Preacher in his prayer which he maketh at his Sermon, vse to pray for his Maiestie, for our gratious Queene, the Prince, & all the rest of the royall progenie, with his whole title: as, King of Great Britaine, Fraunce, and Ireland, defender of the fayth, &c. and in all causes, and ouer all persons within his Highnesse dominions, as well Ecclesiastiall as Temporall, next and immediatly vnder God, supreme gouernor: And whether doth he in like manner then pray for the Archbishops and Bishops, as by Law is also appointed?

12 Whether doth your Minister serue two Cures in one day?

13 Whether doth your Parson, Vicar, or Curate, euery Sunday and Holy day, openly in the Church earnestly call for, heare and instruct all the Children, Apprentises, and Seruants of both sexes, that be of conuenient age within your Parish, or at the least so many of them by course as the

time will serue, and as he may well heare and instruct one howre, or halfe an howre at the least, before or after Euening prayer, in ỹ ten Commaundements, the Articles of the belieke, and the Lords prayer: and deligenly examine and teach them the Catechisme, as it is now allowed & set footh in the Booke of Common prayer?

14 Whether is there any man in your Parish, being neither your Parson, Vicar, nor Curate, that taketh vpon him to Preach, or read Lectures, either in priuate Houses, or publikely in your Church or Chappell, who is not licensed to preach or read there: or who doth not once a yeare (at the least) read the whole seruice as it is prescribed in the booke of Common prayer, and administer both the Sacraments in your sayd Church or Cappell, where he so preacheth or readeth, according to the Booke of Common prayer?

15 Whether your Minister hath or doth receiue to the holy Communiõ, any persons which be not of his owne parish, without testimonie from the Ministers of the place where they dwell, and what they be, that it may appeare that they be not persons excommunicate, Sectaries, or otherwise infamous?

16 Whether doth your Parson, Vicar or Curate, reiect any from the holy Communion, who is not publike fame, or by presentment of the Churchwardens detected for a notorious Fornicator, Adulterer, or other wicked liuer, or a Common disturber of his neighbours by whom publike offence is giuen: and whether he receiue any such person so infamed or presented, to the holy Communion, before publike penaunce inioyned by his Ordinarie be by him first performed, to the satisfaction of the Congregation, according to the Law in that case prouided?

17 Whether hath your Parson, Vicar, or Curat, or any other Minister, or partie whatsoeuer, publikely or priuately preached, or spoken any thing in derogation of the Booke of Common prayer, by dispraysing or depraning the same, or any thing therein contayned; or against the present estate of the Ecclesiasticall gouernment established by authoritie, or against any office, function, or part therof, affirming the same to be vnlawful, Popish, or antichristian?

18 Whether hath your Parson or Vicar, more Benefices then one? if he hath not, whether is he resident vpon that one? if he be not resident, where doth he remaine? and whether doth he leaue a sufficient Minister and Preacher to supply his absence, allowing something yeerely towardes reliefe of the poore: and what doth he so allow?

19 Whether

19 Whether is your Parson or Vicar, who hath two Benefices within this Dioces: or one Benefice in this Dioces, and an other fourth of the same, resident one halfe of the yeere on one of them, and the other halfe yeere, or the greater part thereof vpon his other Benefice: and whether doth he learne the Benefice is your Parish prouided of a sufficient Preacher to serue it: and hath an especiall care of some conuenient hospitalitie to be kept in his absence according to his abilitie, and the prepotion of that liuing?

20 Whether doth your Parson, Vicar, or Curate, vse such decent and comely apparell, as is prescribed by the late Canons, without colours gardes, or vnseemely fashions?

21 Whether doth your Parson, Vicar, or Curate, keepe any man or woman in their houses, that are suspected to be either of euill religion, or of bad life: or whether be they or any of them incontinent persons themselues, or giuen to drunkennesse, or to be haunters of Tauerns, Alehouses, or suspected places, common Dicers, Carders, Tableplayers, Swearers, Dauncers, or otherwise suspected persons, of any notorious crime, or light and vnseemely behauiour, or giue euill example of life?

22 Whether be there any Ministers or Priestes within your Parish, which liue idlely without any cure, & so become offensiue to their calling, and what be their names who so liue, & how long haue they bin with you?

Articles concerning the Church.

1 Whether haue you in your parish Churches and Chappelles all thinges necessarie and requisite for Common prayer and administration of the Sacramentes, especially the Booke of Cõmon prayer with the new Kalender, the Psalter, set foorth by the Byshops, the Homilies both first and second Tombe, a Table shewing what degrees of consanguinitie and affinitie are forbidden in Marriage set foorth by authoritie, in the yeare 1563. A faire Paper booke wherein euery Preacher (which is a stranger, and not Parson, Vicar, Curate, or ordinarie Preacher there) shall write his name, the day he preacheth, and by whose authoritie he is licensed: the Table of the Ten Commandementes, a conuenient Pulpet well placed, a comely and decent Table standing vpon a Frame for the holy Communion, with a faire Linnen cloth to lay vpon the same, and some couering of Silke, or comely Carpet, for the cleane keeping therof: a faire and comely Communion cuppe of Siluer, and a couer of Siluer

for

for the same, which may serue also for the ministration of the Communion bread: a comely Pot to fetch Wine to serue the Lords Table, reserued and kept cleane to that vse onely: and a strong Chest or Boxe for the Almes of the poore, with three Lockes and Keyes to the same, and all other thinges necessarie in and to the premisses?

2 Whether any hath pulled downe, or vncouered your Church, Chauncell, or Chappell, or any part of them: or hath pulled downe the Belles? Whether is your Church or Chappell, and the Chaunsell well and sufficiently repayred? Whether doth your Parson, Vicar, or Curate, or the Proprietarie or Farmer of your Parsonage or Vicarage in your Parish, keepe the Parsonage or Vicarage house with all other the edifices thereunto appertayning, in good and sufficient reparations: And whether is your Church-yard well fenced and cleanly kept without any laystall or other annoyances?

3 Whether your Fontes or Baptisteries be remooued from the place where they were wont to stand: or whether any Parsons, leauing the vse of them, do Christen in Basons, or other vessels, or haue taken downe the old vsuall Font heretofore vsed in your Parish?

4 Whether is there in your Parish a sufficient Register booke of Parchment of Mariages, Christninges, and Burials, prouided at the charge of the Parish? Whether are all the names of those that haue been either christened, married, or buried, since the beginning of her late Maiesties raigne, newly written into the sayd Parchment booke? Whether doth the Minister euery Sunday read the names publikely, of those that were either christened, married, or buried the weeke before? Whether haue you a publike Chest with three Lockes, for the Minister and the two Church-wardens to keepe the sayd Booke in: and whether haue you brought a Transcript of all the names of such as haue been christened, married, and buried, this last yeare into the Register his office, as you are bound to doe euery yeare hereafter, within a month after the Feast of Easter, by the Constitutions?

Articles

Articles concerning the *Eccleſiaſticall Court.*

1 Whether hath any perſon within your pariſh, promiſed or payde any ſumme of Monie or other rewarde, directly, or indirectly, by himſelfe or any other, to any Iudge or Officer of the Eccleſiaſticall court, for auoyding puniſhment for any Inceſt, Adulterie, Fornication, or any other Eccleſiaſticall crime; if ſo then, with whom, when, or for what ſumme?

2 Item, hath any Chauncelor, Archdeacon, Officiall, or any other exerciſing Eccleſiaſticall Iuriſdiction within the Dioces, or any Regiſter, Aparator, or Miniſter belonging to the ſame Eccleſiaſticall court, exacted extraordinarily, or taken greater fees then heretofore or of late hath been accuſtomed: And whether is there a Table of the Rates of all Fees ſet vp in their ſeuerall Courtes or Offices: And whether they or any of them haue taken vpon them the office of Informers, or Promotors to the Courtes, or any other way abuſed themſelues in their office, contrary vnto the Law and Canons in that caſe prouided?

3 Whether is the vſuall number of Aparators encreaſed, and wherein, and in what manner is the Conntry ouer-burdned and greeued by the ſayd Aparators?

Articles concerning Schoolemaiſters.

1 Whether euery Schoolemaiſter within your pariſh, in any Noble or Gentlemans houſe, or in any other place, be of good and ſincere religion, life, and conuerſation, and be diligent in teaching & bringing vp of Youth: and whether they haue been examined, allowed, and licenſed for Schoolemaiſters, by the Ordinarie in that behalfe?

2 Whether your Schoolemaiſter or Schoolemaiſters, doe themſelues receiue the holy Communion as often as they ought to doe: and whether doe all their Schollers, which be of age ſufficient, and of capacitie by inſtruction, come to the Communion, either in your Church, or where their parents dwell, once euery yeare, and be diligent to heare common Prayer?

3 Whether your Schoolemaiſter or Schoolemaiſters, doe orderly on Sundayes with their Schollers, come to the Church of their pariſh where they teach, and there ſee their Schollers placed in ſome conuenient

place, so as they doe not disquiet the Minister or Parish in time of diuine Seruice, but may exercise themselues in reading & hearing the seruice & sermons, and in answering with the congregation in reading of publike prayer?

4 Whether the Schoolemaister or Schoolemaisters, either priuate or publike, do teach their Scholliers the Catechisme authorized by publike authoritie, at the least once euery weeke, and do instruct and examine them in the same: or doe teach any other Catechisme: and what Catechisme it is that they so do teach?

5. Whether your Schoolemaister or Schoolemaisters, or any of them, be knowne or suspected to read vnto their Scholliers priuately any vnlawfull bookes: or priuately to instruct them in their yound yeeres, either in Poperie, superstition, or disobedience, or contempt to his Maiestie and his lawes Ecclesiasticall by publike authoritie allowed?

6 Whether the Schoolemaister or Scholemaisters within your Parish, do teach his or their Scholliers any other Grammer then that which is commonly called the Kings Grammar, set foorth by the authoritie of king Hienrie the eight?

Articles concerning the Parishioners, and others of the Daitie.

1 WHether all Householders in your parish, cause their children, seruantes, & apprentises, both mankind & womankind, being aboue seuen yeeres of age, and vnder twentie, which haue not learned the catechisme, to come to the church on Sundaies & Holidayes at the time appoynted for Catechising, and there diligently and obediently to heare: and what be the names of those that do not cause their children, seruants, & apprentises so to come to the Church to be instructed and examined?

2 Whether the Churchwardens do present all those who do not sende their children and seruants to be Catechized?

3 Whether any do worke, or keepe any shoppe open vpon Saboth dayes, or vpon any Holy daies appoynted by the Lawes of the Realme to be kept Holy day, or vse any worke or labour, or open shew of their wares in any of those dayes?

4 Whether you your selues, or the Church-wardens in the yeere before

you

you, haue suffered any vnmaryed women being begotten with child, to goe out of your Parish, before she by you haue been presented to your Ordinarie, or any man defamed of Whordome, to depart vnpunished, vpon direction appointed by the Ordinarie: and foorth of whose houses haue they gone away with child vnpunished, & what be the names of such vnmarryed women which haue beene deliuered within your Parish, and haue gone away without doing of penaunce?

5 Whether the parish Clarke be appointed according to the Law, by the Parson or Vicar of the Parish, with the allowance of the Ordinarie: and whether he be obedient to the Parson, Vicar, or Curate: and whether he be able to read, and whether he keepe the Bookes and Ornamentes of the Church faire and cleane, and cause the Church, and Quire, the Communion Table, and the Font, to be kept cleane & decent against the Seruice time, the Communion, Sermon, and Baptisme?

6 Whether there be any person or persõs ecclesiastical or temporall, within your Parish or elsewhere within this Dioces, that haue retayned and kept in their custody, or that read, sell, vtter, disperse, carry, or deliuer to others any English books or Libels, set foorth either on this side, or beyond the seas, by Papists or Sectaries against the Kinges Supremacie, in causes ecclesiasticall, or against true Religion & Catholike doctrine, now publiquely professed in this Church, or the gouernment or discipline of the Church of England, now within this Realme receiued and established by common authoritie, and what their names and surnames are?

7 Whether there be any in your Parish who are noted, knowne, or suspected to conceale or keepe hidden in their houses, any Masse bookes, Portesses, Breuiaries, or other Bookes of Poperie: or any Challices, Copes, Vestments, Albs, or other ornaments of Superstition, vncancelled or vndefaced?

8 Whether there be in your parish, any Popish or sectary Recusant or Recusants, which for any cause whatsoeuer, forbeare to come to Church or Common prayer, and what their seuerall name or names are, and how long they haue beene Recusants?

9 Whether any do refuse to receiue the Holy Communion at their owne Ministers hands, either because he is not a Preacher, or because he duely obserueth the order of administration appointed by the booke of Common prayer: and who they be that do goe from their owne Parish, to receiue at any other Ministers hands?

10 Whether any of your Parishioners hauing a Preacher to their

Parson, Vicar, or Curate, doe absent themselues from his Sermons, and resort to any other place to heare other Preachers?

11 Whether all the people of your parish, aboue 16. yeares of age, and especially Houſ-holders, hauing no lawfull excuſe to be absent, doe resort with their Seruants and Children to their parish Church or Chappell on the Holy dayes, and on the Sundayes to Morning & Euening prayer, and who they be that either negligently or wilfully absent themselues, or doe vnreuerently behaue themselues in the Church, or vſe any gaming or pastime abroad or in any houſe, or ſit in the ſtreete or Church-yard, or in any Tauerne, or Alehouſe vpon the Sunday or Holy day, in the time of Common prayer, Sermon, or reading of the Homelies, or any of them, either before or after noone?

12 Whether there be any Inkeepers, Alewiues, Victuallers, or Tiplers, that ſuffer or do admit any perſon or perſons, in their houſes, to eate, drinke, or play at Dice, Cardes, Tables, Bowles, or ſuch like games, in the time of Common prayer or Sermon, on the Sundaies or Holy daies, or any Butchers, or other that commonly vſe to ſell meate or other things in the time of Common prayer, Preaching, or reading of Homilies: and whether in any Faires, or common Markets falling vpon the Sundayes, there be ſhewing of any wares before Morning prayer be done: and whether any Markets & selling of wares be vſed or ſuffered in any Church-yardes on the Sabboth day by common Packmen or Pedlers going about, or any Butchers?

13 Whether the Church-wardens of the laſt yeare, haue giuen to the Parſon or Vicar and the Pariſh, a iuſt account of the Church goodes that were committed to their charge; and what Church goodes, they, or any other haue ſold, and to whom, and whether to the profite of your church or no: and what hath been don with the mony thereof comming?

14 Whether the Church-wardens and Swornmen, haue of any priuate corrupt affection concealed any crime or other diſorder in their time done in your Pariſh, & haue not preſented the ſame to the Biſhop, Chancelor, Archdeacon, Commiſſarie, or ſuch other as had authority to reforme the ſame: and whether they or any of them, at any ſuch time as they ſhould haue beene at diuine ſeruice on Sundayes and Holy dayes, and ſhould there haue obſerued others that were abſent, haue been away themſelues, at home, or in ſome Tauerne or Alehouſe, or elſe about ſome worldly buſineſſe, or at Bowles, Cardes, Tables, Dice, or other gaming, without regard of their Office and dutie in that behalfe?

15 Whe-

15 Whether any of your Parish being of conuenient age, haue not receiued the holy Communion this last yeare, and namely at Easter last, or thereaboutes for once, & what their names are which haue not receiued?

16 Whether there be any in your Parish, that doth administer the Goods of those that be dead, without lawfull authoritie; or any that suppresse the last Will of the dead, or any Executors that haue not fulfilled their testators last Will, in paying of Legacies giuen to the Church, or to other good and godly vses; as to the releefe of pouertie, or Orphants, poore Scholliers, poore Maydens Marriages, High-wayes, and such like, and by whom are they so denyed?

17 Whether there be any amongst you, that do vse Sorcerie or Witchcraft punishable by the Ecclesiasticall lawes, or that be suspected of the same: and whether any vse any Charmes or vnlawfull Prayers: and whether any doe resort to any such for helpe and counsell, and what be the names, both of such as vse it, and of such as resort to them for helpe?

18 Whether there be among you any Blasphemers of the name of God, great or often Swearers, Adulterers, Fornicators, Harlots, or Whoremaisters, Incestious persons, Bawdes, or receiuers of naughtie and incontinent persons, or harborers of Women with child which be vnmarried, conueying or suffering them to goe away before they doe any penance: or any that be vehemently suspected of any such faultes, or Drunkards, or ribawdes: or any that be malitious, contentious, or vncharitable persons, raylers, scoulders, or sowers of discord betweene neighbours, and especially raylers against Ministers, and against their marriage, and what be all their seuerall names?

19 Whether there be any in these parties, that haue been marryed within the degrees of affinitie or consanguinitie, by the Lawes of God forbidden: or any that being diuorced or separated for the same, do yet notwithstanding cohabite and keepe company still together? or any that being married without those degrees, haue vnlawfully forsaken their Wiues or Husbandes, and married others: Any that being diuorced or separated a sunder, haue married againe: Any that haue married without Banes three seuerall Sundayes or holy dayes solemnely asked, and without lawfull license thereunto: or any couples married, that liue not together, but slaunderously liue apart?

20 Whether the Ministers and Church-wardens haue suffered any Feastes, Banquets, Churchales, or Drinkinges in the Church, or any Lords of Misrule, or Summer Lord or Lady, or any disguised persons:

any Players, or Play-games, or any Morris dauncers at any time to come vnreuerently into the Church or Church-yarde, and there to daunce or play, or shew themselues disguised in the time of common prayer, and what they be that commit such disorder, or that accompanied or maintayned them, or any Playes to be played in the Church?

21 Whether there be any maried women, or others within your parish, which after childbyrth, refuse or contemne to come to the church in decent sort to giue God thanks for their deliuerie, and to heare the prayers publikely appoynted in that behalfe by the Booke of Common prayer?

22 Whether any within your Parish doe resort vnto Barnes, Fieldes, Woods, priuate houses, or to any extraordinary exposition of Scriptures, or conferences togeather: or that be drawers or perswaders of others to any such Schismaticall conuenticles?

23 Whether any doe keepe their Children vnbaptized longer then is conuenient: And whether any do carry their Children from the Parish they are borne in, to other Parishes to be Baptized, and so refuse their owne Parish: or do bring straunge Ministers into their owne houses to Baptise their Children priuately, according to their owne fantasies?

24 Whether are your Midwifes sufficient for their place, and of good name and credite, are they licensed thereunto by the Ordinarie, present the names of such as are not licensed?

FINIS.